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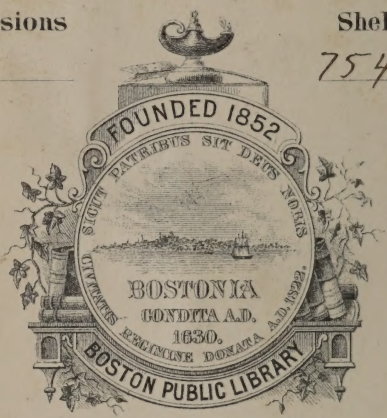

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THE

Protestant Episcopal Church

SCRIPTURAL AND CATHOLIC.

TWO SERMONS

BY

S. P. PARKER,

RECTOR OF GRACE CHURCH, AMHERST, MASSACHUSETTS.

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THE

CHRISTIAN MINISTRY:

ITS OUTWARD AND INWARD SEAL.

. . . "As My Father hath sent Me, even so send I you. And when He had said this, He breathed on them and saith, Receive ye the Holy Ghost." — ST. JOHN XX., part of verses 21 and 22.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." — 2 COR. iv. 7.

A HUMAN ministry, the creation of Christ's love; moved and replenished by the Holy Ghost; preaching Christ and His commands; panoplied with His presence to the end of the world, for the rescue and succor of sinful and dying men: the Christian Ministry stands to-day, as it stood 1800 years ago, unapproached. It calls on men to receive it, as the first and dearest of the Lord's agencies on earth for good; to lift it clear and high above all others, single or collective; to make Christ's method their method of blessing the world; to consecrate to it their love and their treasure.

Use and familiarity can never lessen the solemnity and moment of admitting a human being to Christ's

Ministry. Our feelings may be unimpressed. Our thoughts may fail to grasp the greatness of the transaction. But the fact remains the same.

I. "As My Father sent Me, even so send I you. And when He had said this, He breathed on them, and said, Receive ye the Holy Ghost." Christ here commits the ministerial authority in His Church to the end of time, to the Eleven, by an outward act and by the gift of the Holy Ghost.

It is to be noticed that St. John, the most intimate of the Disciples, and the most subjective of the Evangelists, records these words of mission: "As My Father hath sent Me, even so send I you," and shows that they were sealed by an outward act. Christ's appointment of men to His Ministry forever excludes self-appointment, in the nature of things. But lest we should sacrilegiously intrude into the sacred office, inspiration interposes and removes all doubt by this warning: "Christ glorified not Himself, to be made an High Priest, but He that said unto Him, 'Thou art My Son, to-day have I begotten Thee.'" The author of the Epistle to the Hebrews tells us, that a law of divine commission belongs to Christ's priesthood as to Aaron's. Christ the one Mediator, standing between God and man, receives His Divine Mission from the Father; Christ, the Head of the Church, holding in His hands all power in heaven and earth, commits the Christian Ministry in perpetuity to the Eleven Apostles.

Let me briefly refer to two errors.

The first is the error, that the Apostolate ceased with the Eleven. If this indeed be so, how was Christ's promise fulfilled that He would be with the Apostles to the end of the world? But the Inspired Record itself is the overwhelming answer. It registers more than twenty whom it calls Apostles.[1]

The second error is that God has delivered no command concerning the constitution of the Christian Ministry. But Christ's institution of His Ministry is itself the command. The fact of that institution is exclusive. If man cannot make his own Bible; if man cannot make his own sacraments, how can man make his own minister? "I am the Vine, and ye are the Branches. If a man abide not in Me, he is cast forth as a branch and is withered." Christ's appointment of His ministers, and Christ's mode of appointment are themselves the Supreme and only Law, unless He have subsequently revealed some other law.

The Romish Church makes seven Sacraments. Christ made two. Is not this institution of two Sacraments by Christ, exclusive? Can there be any more? Is it less sacrilegious to make a minister

[1] 1. Simon Peter. 2. Andrew. 3. James, the son of Zelotes. 4. John. 5. Philip. 6. Bartholomew. 7. Thomas. 8. Matthew. 9. James, the son of Alpheus. 10. Lebbæus, or Thaddeus. 11. Simon Zelotes. 12. Judas Iscariot. 13. Matthias. 14. Paul. 15. Barnabas (Acts xiv. 12, 14; Acts xiv. 4). 16. Epaphroditus (Philip. ii. 25). 17. James the Just, the Lord's Brother (Galat. i. 19). 18. Sylvanus or Silas (1 Thess. i. 1; 1 Thess. ii. 6, 8). 19. Titus (2 Cor. viii. 23; 1 Thess. ii. 6, 8.) 20. Luke (2 Cor. viii. 18, 23). 21. Timothy (1 Thess. i. 1; 1 Thess. ii. 6, 18). 22. Andronicus (Romans xvi. 7). 23. Junia (Romans xvi. 7).

than a Sacrament? The VIth Article of our Church declares, that "in the name of Scripture we do understand those Canonical Books of the Old and New Testaments, of whose authority was never any doubt in the Church." This declaration forever excludes any other books, as Holy Scripture. And then the Article immediately proceeds to enumerate certain other books, which "the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

Why? We have all heard many times the Book of Ecclesiasticus, and others of the Apocrypha commended for their touching wisdom and beauty. But we Protestants refuse to receive them as Inspired. Why doth not our Church apply the Apocrypha to establish Doctrine? The Article itself contains the answer: because the Proto-Canonical Scripture are the books of "whose authority was never any doubt in the Church." Thus our Bible is forever exclusive of any and all other Bibles. Now mark you. We are not obliged to rely even on the testimony of contemporary history in behalf of the ministry, on which we must and do rely in behalf of the Bible. We are not obliged to appeal to those thrilling words[1] of Clement of Rome, the fellow-laborer of St. Paul, as follows: "Our Apostles knew by our Lord Jesus Christ, that contention would arise on account of the Episcopate. For which cause, having perfect fore-

[1] "With Clement also and other my fellow-laborers, whose names are written in the book of life." — Philipp. iv. 3.

knowledge, they appointed persons over the churches, as we have already intimated, and then gave direction that on their death, other approved men should succeed to their ministration." The Apostles knew the mind of Christ. The New Testament teaches us that fact, if it teach us anything. If this be not so, the New Testament is worthless. THE LAW OF COMMISSION TO THE MINISTRY, FULFILLED BY THE APOSTLES, THEREFORE, IPSO FACTO, IS THE LAW OF CHRIST. It is the only Law of Commission to the Ministry, always and everywhere, in the nineteenth century as in the first: unless Christ have revealed another law subsequently from heaven. If then men claim no such subsequent law to have been revealed, if they can point to no chapter and verse revealing it, where is the authority neutralizing or supplementing the simple, literal, awful meaning of those words, forever interdicting other Law of Mission, "As My Father hath sent Me, even so send I you"?

This Law of Mission involves two elements. Let us consider one at a time. First, the outward act. Christ *breathed* on the Apostles. The Apostles *laid their hands* upon those whom they commissioned. The laying on of hands by the Apostles was unquestionably done by the instruction of Christ, who after the Resurrection instructed them for forty days in the things concerning the kingdom of God. Jesus Christ is the same yesterday, to-day, and forever. He is as near the men of the nineteenth century as to the men living in the days of St. John. Geologic cycles, parallels of latitude or arcs of longitude,

generations of men, rising and setting suns, revolutions of empires, changes in men's minds, success or failure in the preaching of His Word, cannot affect the law which He has established. They test men's faith on earth, but not God's truth from Heaven.

If a man, converted under the preaching of the Apostles, *usurped* the office of an Apostle, he was a "*false Apostle.*" Eighteen hundred years have confirmed, not annulled the law. There were false Apostles in the days of Paul. He calls them "deceitful workers, transforming themselves into Apostles of Christ." There were men, in the days of St. Jude, "who perished in the gainsaying of Core." St. Jude describes them, as "men who separate themselves." [1]

The authority of the ministry comes from Christ. All is excluded that is not included. All is withheld that is not bestowed. The fact that Christ referred to the outward credentials of His Mission from the Father, fixes the necessity of the outward seal on the Christian Ministry forever.

The commonness of the act of commissioning a Minister of Christ, the thoughtlessness of men about it, their wrong belief or want of belief, impairs not the truth of God. The sun's place in the solar system is not dependent on the direction upward or downward of human eyes.

The act of committing the Ministry of Christ, according to His Law, to a frail man, is the act most momentous in its kind ever done on earth. No coronation of earthly kings; no pageant of state; no

[1] 2 Cor. xi. 13, 14, 15; Jude 11, 19.

acclaim of multitudes, can make any other act an approximation to it in grandeur.

It is as if Christ reached down His kingly hands from heaven, held out His sceptre, and touched His servants. I have heard men ridicule the idea of a ministry from Christ, with His outward and inward seal, as a "close corporation," or a "tactual succession."

But the tree has the seed within itself and after its kind. Why not quarrel with that law of God? The wheat, preserved in the sarcophagus of the Egyptian mummy embalmed three thousand years ago, sown to-day springs up *wheat* and not *rye*. The apple, through all races and dynasties of men, has been propagated by *descent* from the fruit, which on the day of the creation of the vegetable world, was evoked into being by the fiat of God. The earth is sown all over with "close corporations." They wave in every green leaf and blade and flower. They are our food. The printed Word of God, in the year of grace 1868, is the faithful reproduction of the Word dictated by the Holy Ghost, to holy men of old, and its descent verified, guarded, and preserved by the learning and fidelity of the Church. If not a tactual, an actual succession!

The more devoutly, humbly, and believingly we receive the truth, that God took our nature into Himself and became man, and that He who founded the Christian Ministry is our Lord and God, the more faithfully shall we go back to the original record, verify the title of that ministry, and in spite of the ridicule of the world, and of the unbelief of good

men, impress on our souls its origin, and fulfill all the conditions of its perpetuation.

The higher we conceive of the Blessed Redeemer, the loftier our ideas of the dignity of His Person, the more we are pierced by the heart-conviction, that "we are not redeemed by corruptible things as silver and gold, but by the Lamb of God, now in the midst of the throne," once in time dying for our sins and the sins of the world, the more we shall shrink even in thought from assuming the responsibility of discarding a part of His appointment. Through evil report and good report, through trial and through triumph, through failure and success, we cling to God's truth. No prescription of custom, no usage of men, no personal holiness of their lives, no learning, no form of human greatness or goodness, can overthrow His truth. We doubt not that God will pardon unwilling violation of His law. We doubt not that God can overrule outward defect. That is in the hands of the Searcher of Hearts. We may safely leave it there. He blesses men for the good which they personally do, at the moment that He exempts not the world from the evil of their system. And history to-day in our own country is writing the Divine principle on the sky, blessed and consuming as the sunbeam, that lapse of time and the needs of men only vindicate the terrible exigency of obedience to all God's revealed will. There is but one way for ourselves: we must receive His Ministry, as the record tells us that He sent it. "As my Father hath sent Me, even so send I you."

II. "And when He had said this, He breathed on them, and said, Receive ye the Holy Ghost."

The inward seal of the Spirit, proceeding from the Father and the Son, the presence of God the Holy Ghost in the heart, can never be compensated by the outward seal of mission. As there is no other function in this world so laden with the weight of eternal trusts as that of the Christian Ministry, so, above all others, its life-breath is the Spirit of God.

Accordingly, Christ bestowed upon His Apostles a double gift of the Holy Ghost: that recorded in the text when Christ breathed on them and commissioned them; and then another, an anointing of fire by the Comforter, when at Pentecost, in fulfillment of the Divine promise, He showed them the things of Christ, and fitted them for the work of His heralds.

Henceforth they were converted men; henceforth they had not only a message to deliver, but a burning conviction of its truth. Henceforth they feared God rather than man, and so delivered it.

So the minister of Christ must feel this personal need of the Word of Life which he proclaims. To convert others, he must first be converted. To convince men of sin, he must feel his own sinfulness. A shipwrecked soul, he must impulsively point drowning souls to Him who rescued him from the waves of death. His sermons must be written on his knees. They must be bathed in his tears. And his prayers and his tears must be bathed perpetually in the blood of Christ. His faith in the blood of Christ must rest on that Article of a standing or a falling Church, the

great, simple, revealed fact, that "man hath sinned, and God hath suffered; that God hath made Himself the Sin of men; and that men are made the righteousness of God in Him." That must be his alone glory, his alone comfort.

But the justifying Word will nought avail unless the sanctifying Spirit witness in his heart to victory over sin, and to the walk with God. What need of God's grace is here for Christ's minister! To be not only the redeemed creature, but the sanctified image of his Lord! Known by men, as meeker, more forgiving, more self-denying, more loving, more saintly than they. A man full of the Holy Ghost; his heart thrilling with all the tenderness, mercy, charity of struggling flesh, speaking to weak, sinful, struggling fellow-flesh of Jesu's pity, Jesu's redemption, Jesu's sanctification, Jesu's righteousness; this is the ministry which Christ has sent to men; the ministry which has converted the nations; sealed in every age and country with the mightiest trophies of the Cross; the ministry which may be fulfilled by men without eloquence or learning; "the treasure committed indeed to earthen vessels, but the excellency of its power of God."

On the other hand, if there be sacrilege in the eyes of a merciful God; if there be an obstacle to salvation in the way of frail men, it would seem to be that of a man handling the doctrines of grace with the coldness of a surgeon intent on displaying his skill as an anatomist on the living flesh; going through the prayers with rubrical precision but without heart; beseeching to be delivered from the deceits of the world

and the flesh, denouncing them in the pulpit, and then living them in the life; or holding up Jesu's meekness and patience beneath wrong, and then when the wrong or imagined wrong comes to him, descending into the arena of strife, taking the lead in bitterness of retort, violent and insubordinate, urging men on to violence and insubordination. How then is the Blessed Jesus wounded in the house of His friends!

Would that the minister of the Cross might ever remember that "the servant of the Lord must not strive, but be gentle unto all men;" his highest prerogative, to suffer wrongfully; his heaviest Cross, crucifixion of the spirit.

Times indeed there are, when we must contend for the faith; when we must trumpet the truth with clarion notes of no uncertain sound; but it must ever be truth in love, else it is not Christ. Controversy is one of the most subtle and perilous trials of the soul. Nominal religion loves it. True religion shrinks not from the baptism in its fires; but it delights in the warmth of a more heavenly flame. Once in a thousand years has God raised up an Athanasius, a Luther, a Cranmer for His work. But He has filled the whole space-way in His Church with holy and humble men of heart, of whom the world never hears nor reads, the creation of grace, doers of Jesu's will in quietness, sealed by Him unto His great reward.

Alas, the last thing in this world which men fear is their own hearts! Forms and informality are alike dead without the Holy Spirit. The Pharisee belongs to our corrupt nature. He teaches in every

school in the Church, that ever existed; in the simplicity of the Puritan, surpliced or unsurpliced; in the scrupulousness of the Ritualist, whether in the first or the nineteenth century. Self-righteousness finds a place, under the doctrine of imputed or inherent merit as preached by men. There are other Popes than he who sits in the chair of St. Peter. Not to Rome is confined Anti-Christ, sitting in the Temple as God. Our hope for God's ministers and people is in that Holy Spirit, sent down by the Father through the intercession of His Son; and that God will; "of His continual pity, cleanse and defend His Church, and because it cannot continue in safety without His succor, that He will preserve it evermore by His help and goodness through Jesus Christ our Lord."

III. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

St. Paul's testimony is our testimony: "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The experience of the old in the ministry to-day imbeds the conviction in us that the Holy Spirit alone imparts all, the least, strength to our weakness. Christ, as the Gospel exhibits Him in His life, death, resurrection, and ascension; Christ, as the Church testifies to Him in the Apostles' Creed; Faith forever revolving about His person; the Cross bearing the Lord of Glory, the sinner's hope; the Holy Ghost

in our hearts proclaiming Him, and in our hearers' hearts quickening, reinforcing the proclamation, placing omnipotence under our arm. This is the rock, and the lever on the rock, to lift this sinful world into its rightful place in the universe of God.

Without this ever-living conviction, by night and by day, in the church and in the closet, in the midst of our highest successes, winning us back to the self-abasing, Jesus-exalting persuasion, that He alone makes all doctrine, and all appeal, and all prayer, and all sacraments effectual, vain are all our outward credentials, toils, gifts; vain our sincerity of heart and earnestness of life, the applause of men, and our power to charm. Some poor unlettered preacher, with the simple Word of God in his mouth, and the fire of the Spirit in his heart, will be a winner of souls, while a ministry scriptural in its order, a hierarchy pure in its descent shall speak words only of the idle wind, whose place can no more be found, if they proceed from no Christ-dwelling, Christ-magnifying heart.

As we look back, we behold this truth brightening into history, irradiating all the past of our ministry, bathing it in the flood of His light. Through weary toils, heavy cares, failures, and sorrows; by beds of the sick and dying; in our expostulations in private; in our exhortations in the church; in our missions to the poor and ignorant; in baptisms, in confirmations, in communions, Christ has been pardoning, upholding, and blessing. He alone, if there have been any worth,

has made these worthy. If there be any saved, He alone has been salvation!

The power of Christ has inspired the great company of the preachers. Benedictions on the world have sprung up beneath them, far transcending in multitude and majesty the fruitfulness of the ground beneath the sun; the mighty harvest of Christ's Church for 1800 years. St. Peter, St. Paul, St. Chrysostom, St. Augustine, Xavier, Fenelon, Ridley, Ken, Leighton, Whitfield, Wesley, Newton, Martin, Heber, and the rest, have preached. But Christ, the Great Shepherd, Himself has taken up the lambs in His Almighty arms; borne them on His infinite bosom of love; Himself has led the sheep into the fold. The grace in men from the beginning till to-day; its triumphs changing the world, illuming the grave, kindling visions of undying glory on the aching eyes, are seals of Christ's ministers. Go to one dying bed, and as the pastor kneels down by the side of pain and feebleness, behold the joy of a believer. There is the promise of Christ to His ministers, "Lo, I am with you alway, unto the end of the world." Reclaim one intemperate blasphemer to penitence and a holy life. There is the promise to Christ's minister, "Lo, I am with you alway, unto the end of the world." Take a generation of savages brutal, bloody, superstitious, cruel, and, behold, as in Liberia, assemblies of these same savages worshipping the Lamb, their homes peaceful and virtuous and happy. There you have the fulfillment of Christ's promise to

His ministry, "Lo, I am with you alway, even unto the end of the world."

Follow the parish pastor in his anxieties, trials, and prayers. See him worn, faint, almost disheartened by apathy and opposition; then behold in his hour of despair some parishioner to human eye unimpressible, in pastoral experience a rock in the way of spiritual growth: when lo, the granite heart is riven open, streams of penitence flow forth, faith in Christ wells up, and the parishioner despaired of becomes a chosen vessel of God!

Again the promise to Christ's minister is made good: "Lo, I am with you alway, even unto the end of the world."

IV. My friends about to be set apart to the self-denying ministry of our Lord, it behooves Christ's ministers to be foremost in heart-learning in the school of Christ. I have already dwelt on that. But let me impress on you the duty also of Christian scholarship, in this Protean age of error, in order that you may drive away all strange and false doctrine. Be your sermons the inspiration of prayer and study. To secure and keep your influence over your people, be in advance and keep in advance of them in knowledge, especially in the knowledge of the Scriptures. Make the modern phases of unbelief and their refutation your study. Many of the heresies of to-day are the reproduction of those of the first four centuries. Fight fire with fire. The Fathers refuted them then. They can refute them now. Study the Fathers.

Drink deep of the Christian literature of the Church of England, the sweetest, holiest, wisest, best Christian literature on earth. In exposing error, never mistake denunciation and contumely for argument. The truth ever must be spoken. But truth becomes error, if not baptized from first to last in love.

Be prepared for the isolation and hostility which accompany adherence to the forms of worship and the polity of the Protestant Episcopal Church. The young minister, sent to a fresh mission station in a New England village, is committed to a community with cold looks and unsympathizing hearts, if not to hearts of hatred. He is placed in the midst of an atmosphere of repulsions, which he is to change into attractions by the slow magnetism of unwearied patience, of unconquerable love, and of a holy life. Suspicions and distrusts cling about him. The subtle forces of society seem arrayed against him.

Outside, and beyond, is that wide and forbidding circle of people, reared in irreverence and unbelief; unchurchly in thought and life; dead in trespasses and sins. To lift these out of that sunken dead sea; to reclaim these spiritual Sodoms and Gomorrahs to Christ; to sustain on the beauteous upland of Church life these men, the victims of a false theology chiming in with their inbred corruption and consigning them to forgetfulness of God, needs first, midst, last the mighty power of the Holy Ghost.

The Mission of our Church is above all to these God's poor, abused, neglected children. You are to

seek them out; to tell them of the pitying, nigh Saviour, of unwearied love, and ALL MIGHTY.

Remember at this point that in the personal element of the ministry you will find immense support. It is in the relation of human heart to human heart, all throbbing with fleshly sympathy, yet reinforced by the underlying divine power, that Christ has willed that the forces of the Christian Ministry should mainly reside. In His own ministry the people hung upon His lips of simple wisdom, they were struck by His perfect truth, they were drawn by His gentle sympathy, they were won forever by His offices of love.

The Divine Power waited till the human warmth moved, stirred, melted them all as one man. Jesus first wept tears at the grave of Lazarus; and then the voice in Him spake as never man spake, "I am the Resurrection and the Life."

The daily, incessant, laborious pastoral intercourse of the great Shepherd! How did He go about doing good! How did He turn all incidents, all words lightly spoken, into the great themes of eternity! How naturally and imperceptibly He glided into men's confidence, by mingling in their household joys and sorrows! How His Parables showed men the very axioms of their hearts, as well as the tests of God's kingdom, wondrously interwoven together.

Much of my theme has been the weakness and sorrows of the ministry. But take courage. Your Saviour has willed that its whole pathway should be thick strewn with the kindliest relations of the human soul; with the tenderest smiles of our nature; with

the reliance of men in their holiest joys and sorrows; with the noblest offices of humanity; with heavenly consolations; with the sweetest ministries of love.

Go forth, then, my dear young friends, Christ's envoys, panoplied by His power, at each step distrusting selves and looking to your Saviour; your tears, your repentance, your faith, your prayers, your studies, your toils, bathed perpetually in Christ's blood, refreshed by His Spirit, and presented to God by His intercession. Go forward. Earthly weariness and sorrows await you. But heavenly strength, and joy and peace are yours. Greater be those for you than those that are for the world. Open your eyes, and behold the encompassing horses and chariots of fire. One of you has been nurtured in the midst of the heart struggles of those around you. May the laboriousness and devotion of the sire descend upon the son. May the success, which has cheered him, cheer you. May the people's love, which has sweetened his labors and cares, sweeten yours. May Christ help you both to fight the good fight, to keep the faith; may Christ give you the Crown of true ministers! Earthly estimates, earthly proportions fail to express your reward. It is measured not by the splendor of the temple in which you may minister; nor by the number of souls committed to your care. Not as the world giveth, the great Shepherd of the sheep giveth unto you whom He sends forth. He who has been "faithful over a few things, shall be ruler over many things." He shall enter into the joy of the Redeemer of souls.

3

THE

EPISCOPAL CHURCH

AND

ITS CATHOLICITY.

Concio ad Populum.

A SERMON PREACHED AT GRACE CHURCH, AMHERST, MASSACHUSETTS, MARCH 15TH AND 29TH, 1868.

BY

S. P. PARKER,

RECTOR OF GRACE CHURCH, AMHERST, MASS.

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THE EPISCOPAL CHURCH

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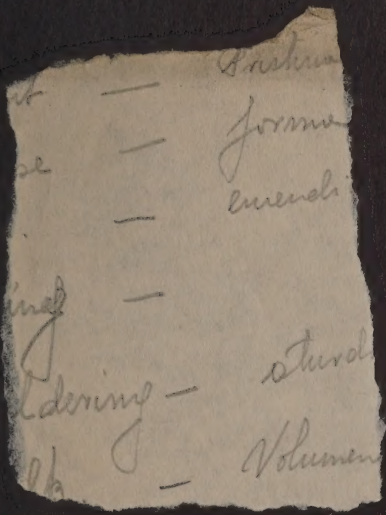
"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" — ST. MATT. vii. verse 3.

THE history of the Episcopal Church in this country is the history of a body of Christians unsurpassed for abstinence from intermeddling in the affairs of others, and for their quiet, mild, kind spirit towards all. It is the history of a body of Christians, in a country proclaiming freedom of conscience, denied for a century more or less religious equality and the privilege of completing its ecclesiastical organization. It is the history of a body of Christians, constituting the one exception among Protestants to the unmolested enjoyment of its own doctrines and discipline. Unitarians and Romanists, Presbyterians and Universalists, Baptists and Methodists, Swedenborgians and Shakers, have been freely accorded the Christian liberty of framing their conscientious conclusions from Scripture, and of conforming their creed and their

polity to their convictions. But Episcopalians have been not only "everywhere spoken against" in New England; but practically there has been a statute of limitations to the law of religious freedom here, and Episcopalians have been ruled out. Their personal piety has been habitually more than questioned. Their worship has been ridiculed. Their polity has been assailed as offensive and uncharitable.

The growth of the Episcopal Church has been steady and marked underneath this long and pelting storm. As to character, Episcopalians have been good neighbors, good citizens, patriots. Washington was a Churchman. His Chaplain, Bishop White, was a Churchman. Chief Justice Marshall was a Churchman. The present Chief Justice of the United States is a Churchman. Henry Clay was a Churchman. General Meade and numerous other illustrious Federal generals in the late war were Churchmen. And at the very crisis of the Rebellion, when President Lincoln issued his Proclamation of Emancipation, it will go down to posterity, that five out of seven of the members of his Cabinet were Churchmen. If the tree may be judged by its fruits, Episcopalians in their lives and deaths have borne a testimony to their Christian faith which need not shrink from comparison, if comparison we must make, with that of those around them.

And what is quite as strange as any part of this tale, the excellent Christian bodies around us, while calling us pretty hard names, have been adopting one after another our peculiarities. Can they point to



any other organization of Christians in our land to-day, whose leaven has so leavened the lump as the Episcopal Church has leavened the religious bodies around her, in the matter of architecture, worship, doctrine? Have not the children returned to the very usages on account of which their forefathers left her?

It may be replied, that pointed architecture, colored windows, organs, chanting, and the observance of Christmas and Easter, are matters of taste. But to say nothing of the unsavory epithets once lavished on these, what shall be said of the liturgical tendencies of our day? Who will venture to predict the extent of the use of liturgies five-and-twenty years hence by those who now discard them, if we reckon by the proportions furnished by the last quarter of a century?

As to doctrine, the expositions of the Gospel by the most influential religious teachers; the published discourses of Henry Ward Beecher, in regard to the qualifications for communicants; of Dr. Bushnell, in regard to the religious nurture of the young, as the scriptural and legitimate mode of replenishing the churches, and of sustaining religion in the land: these all have been the teachings of our standards, and of our standard divines from the beginning.

But it will be said, that there is one exception: Episcopal government never will prevail in this country. Yet here one hard fact already confronts us. The largest Protestant Christian body among us has

already rigged an Episcopal jury-mast, and is sailing under men whom they call Bishops, if the timber be not furnished from the forests of Lebanon. That pious, active, and useful body of Christians, called the Methodists, for whom we all feel a deeply affectionate respect, surname themselves "The Methodist *Episcopal* Church." And I believe that it is the acknowledgment of the world, that when the original article is imitated, the imitation is an implied tribute to some real or supposed virtue in the original.

The purport of this discourse is not to spread before you the proofs of the scripturalness of Episcopacy. That is a question of *Fact*. But it is to show the absurdity of calling the conclusions of Episcopalians, in the matter of ecclesiastical polity, bigoted and uncharitable, and to make known their feelings and temper.

I. Christendom is divided into four classes: Episcopal, or those believing in Church government by Bishops, representing some two hundred and fifty millions; the remainder, amounting to less than fifty millions, are comprised in three classes: *Presbyterians proper*, who hold to a strict Apostolic Succession, in the line of Presbyters instead of Bishops; *Congregationalists*, who teach that election by the people confers ministerial authority, and that ordination by fellow-ministers is a decorous act, but unnecessary to the validity of the ministerial commission; and *Quakers* and others, who teach that there are no ministry and sacraments.

Now, the offence of Episcopalians is the alleged illiberality of their doctrine, that two hundred and fifty millions are correct, and that fifty millions are in error, as to an Historical Fact: to wit, that Christ instituted His ministry in a certain way.

If there be any illiberality, narrowness, exclusiveness, bigotry in the belief in a fact, each one of these four classes is illiberal, narrow, exclusive, bigoted in its belief. Its belief logically excludes all who dissent. The Quaker believes that all Christians moved by the Spirit are equally ministers with those deemed solely ministers by the other three classes. His belief is anti-Congregational, anti-Presbyterian, anti-Episcopal. He denies the Congregation, the Presbyters, the Bishops, each and all, the prerogative of making the minister. A tolerably sweeping denial. Is it illiberal? Suppose one set of natural philosophers teach that all the water in the world, whether in the clouds or on the earth, comes from evaporation from the sea. Suppose another set teach that there are some springs and lakes that did not derive their water originally from the sea. Is the sea-water philosopher bigoted in claiming that all moisture is derived from the ocean? Is the lake-water philosopher liberal, because his theory emancipates the lakes from their dependence on the sea? The Congregationalists teach that the minister derives his ministerial authority from the people. He is Anti-Quaker, Anti-Presbyterian, Anti-Episcopal. He unseats all the Bishops of all the world, and

of all the eighteen hundred centuries, in a breath. Is there anything peculiarly liberal in this?

But if it be said, that the illiberality does not consist in the naked belief in a presumed fact, but in the acting out of the belief. Then the Quaker has as good ground for grave complaint against the Congregationalists, as the three other classes enumerated against the Episcopalians. The Quaker, man and woman, each says, "I am a minister as much as all other ministers, Episcopal and non-Episcopal, put together." Now, did you ever hear of the illiberality, narrowness, exclusiveness, and bigotry of Congregational clergymen towards the Quakers? I will venture to say, not one word of them. Yet have these great and good men been in the habit of inviting the disciples of William Penn to preach for them? The Quakers have been the most consistent anti-slavery men from the beginning in this country. They needed no confession of sins, nor repentance in the matter of human rights. But how often have you heard of the exchange of churches by good old orthodox New England Calvinists and the Quakers? The Quakers might have a story to tell of our Pilgrim Fathers; but the most liberal construction could hardly head that chapter in history with the title of Congregational fellowship.

I hear the speedy reply to this. Why, if the Quakers disbelieve in the Christian ministry, how can we think and call them ministers? By what logic, then, can Episcopalians call non-Episcopal ministers

Christian BISHOPS? Episcopalians derive their name from their belief that of Three Orders in Christ's Ministry Bishops alone have the authority from Christ to ordain. Hence, in Cromwell's time, Bishops were called in England "Ordination-Mongers." If we do not believe this, we are not Episcopalians. The truth or falsehood of our belief is another matter. If it be false, that is the end of it. If it be true, then the charge of uncharitableness is made against the Head of the Church. Our Baptist friends hold that none are baptized, and therefore members of Christ's Church, who have not been immersed by others who have been immersed. I believe the Baptists in error; but I do not believe that they are bigoted. With their premises their conclusion is simply logical. The seven primary colors, orange, red, violet, blue, green, yellow, indigo, are so many rays of the sunbeam. Is it illiberal in me to call black, which is the absence of them all, no color? Am I uncharitable to red, if I deny that it is blue?

As Protestants, may we form our conclusions from our Bibles, and may we deny them in the same breath? I am to go to God's Word, and frame my judgment of the mode in which Christ instituted His ministry. I have done thus. But I meet the excellent Mr. A., far excelling me in every Christian grace. His conclusion is the opposite to mine. I have to choose between his belief and mine. Am I bigoted because I adhere to mine own? Suppose I relinquish mine for the sake of charity, and adopt

his. My neighbor, Mr. B.'s belief, differs from Mr. A.'s. I am now uncharitable to good Mr. B., and so on through the alphabet. There are many more contradictory beliefs in this country than letters of the alphabet, and all claiming to rest on Scripture.

If to form our belief carefully and conscientiously, and then to act upon that belief, be illiberality, farewell logic, farewell science. Then it is illiberal to believe that the whole is greater than its part, and that a straight line is the shortest distance between two points. Astronomy, navigation, mensuration must be given up; for the part may complain of the whole, because it claims to be the bigger; the curve may complain of the rectilinear, because it claims to be the shorter.

The Orthodox Churches exclude Unitarians from their pulpits. The Unitarians, among whom are men inferior to none in their piety and good works, exclude the Orthodox from their charity, to this extent, to wit, that they liberally call Methodists, Baptists, Calvinists, Presbyterians, and Dutch Reformed, Illiberal. Liberal Christianity! Illiberal Christianity! Are there *two Christianities?* We say of a man, who freely gives away his own, that he is liberal. But if a man give away his father's money, or his creditors', we rightly have another name for that. Much less can any of us give away Christ's truth. It is not ours to be liberal with. We have no right to part with it.

The Episcopalian believes, that he sees the fact of

the Divine Institution of Episcopacy in the New Testament, as plain as the sun in the clear noon sky.[1] But on all this subject, if it be illiberal to believe a fact, because there are others who disbelieve it, the belief in Episcopacy is the most liberal belief in Christendom. For vastly the largest part of Christendom believe it. Vastly the smallest part disbelieve it, and the Episcopal belief is the least exclusive. For while it shuts out none in thought from heaven for their belief in Church government, it excludes the smaller part from its ideal of Church government.

Look at this matter, not only in the light of numbers to-day but of history. By the confession of anti-Episcopal historians like Mosheim, Neander, and others, Christendom somewhere in the second century was universally Episcopal. Bishops for 1400 years had had the exclusive power of ordaining. A few men then refused to be ordained by Bishops. They broke away from the rest of Christendom. According to these few non-Episcopal good men, all the Christian ages, and everybody then living, but themselves, were in error. Am I to understand that there is no bigotry in this; but that the majority must confess their error, else they are bigoted? The rule must yield to the exception, else it is exclusive!

[1] The first deniers of the authority of the Bishops were the Popes. Baxter, the author of the *Saints' Rest*, in one of his later works says in regard to the overthrow of Bishops in England: "I begin to have a strong suspicion, that the Papists had a finger in the pie on both sides, and that they had indeed a hand in the extirpation of Episcopacy."

Have our respected non-Episcopal friends obtained a monopoly of ecclesiastical freedom? Do all the immunities of religious liberty belong to them?

No, my dear friends, Charity, heavenly Charity, "the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God," resides not in the head, but in the heart. Charity "thinketh no evil, while she rejoiceth in the truth." Charity consists in ascribing rectitude of intention to those who differ from us; in loving them, and in doing them all the good in our power.

The Episcopalian believes not only that the government by bishops is in its origin Divine, but that terrible evils in our blessed country have ensued, and worse are yet to come, from the departure from this government by bishops: schism, heresies, confusion, distraction, strife, desolation, infidelity. Must he, or must he not, act out his belief? Does charity demand of him to deny in practice his creed? He must act according to his belief. "Whatsoever is not of faith is sin."

But do we judge the most excellent bodies around us? Do we question their piety? God forbid. To their own Master they stand or fall. Let us avoid what seem to us their errors, but copy their virtues. Let us have the charity to believe that they are not willfully in error, and the manliness to confess that they differ from us in conscience and on principle. Let us love each other, and act together, wherever our respective principles do not forbid.

There are many opportunities to do this. Episcopalians and Presbyterians united to give to Anglo-Saxon Protestants King James' translation of the Bible, the Anglo-Saxon Bible. What an illustrious and enduring monument of Christian fellowship!

II. We come then to practical matters. The special charge of illiberality against the Episcopal Church rests on the fact, that she is not accustomed to exchange pulpits with non-Episcopal communions.

Let us examine this. It is the judgment of the Episcopal Church that Christian love towards the pious Christians of many creeds around us does not demand an exchange of pulpits. We do not see that the slightest advance is made towards union, agreement, or brotherly love by the ministerial exchanges of the various conflicting evangelical denominations. As it is, these exchanges are infrequent and exceptional. These different bodies agree upon a truce, meet, and separate, and renew their fratricidal jealousies and strifes. The weekly religious papers pour their batteries into each other as before. If it be not open war, it is at the best an armed neutrality. The loss or the gain of a proselyte is as much matter of joy or grief all round as ever. The little village that starves three or four ministers, because its divisions will not let them unite on one, is not saved the calamity of having every place of Christian worship shut, except the Roman. There are towns in Massachusetts in which this is history to-day.

God forbid that I should be insensible to the

precious and sublime joys of Christian fellowship. But no advance is made towards the blessed unity of the Church. Men have to choose between the two horns of this dilemma. Either they sacrifice their principles by the exchange, or else they are divided by unessentials. If they are agreed in essentials, why do they set up altar against altar? If each adheres to his own principle, look at the mockery of the exchange. Has it not been the frequent case, that pulpits are exchanged by pastors, and yet they and their people cannot intercommune at the Lord's table!

What we want is a charity deep in the heart, and pervading all the relations of life, as Christian, friend, neighbor, citizen, man, Sunday and every day. In these respects I may say without boast, that the Episcopal Church, as a body, is excelled by none. The spirit of her Prayer Book and the practice of her people is not that of self-righteousness. She has never called in question the piety of those, who at the same time have proclaimed loudly and far and near, that she has no religion. How patient she has been under this monstrous provocation! Hers is a flesh and blood charity. She loves all souls. Her faith is that of the Church from the beginning, the Apostles' and Nicene Creeds. Her theology is farther developed in her Thirty-nine Articles. Her Church Covenant is to be found in the offices of Baptism and the Lord's Supper. Her educational system, based on these, is unfolded in her Catechism. Her polity is that of the Church of the Apostles. Her welcome to

the Lord's Supper includes all baptized persons, who love the Lord Jesus Christ in sincerity.

Why does not Christian love move our Congregational, Presbyterian, Methodist, and Baptist brethren to invite the Roman Bishop of Boston, and Archbishop McCloskey of New York, and Father Hecker and the Paulists into their pulpits?

Be it distinctly and once for all understood, that I advocate, that my Church advocates, no union whatever with Rome; exactly the opposite. But how is it that true charity can afford to overlook and neglect the good men of the largest Christian communion on earth? Why expend all the wrath on the Episcopal Church for exclusiveness, at the moment that Presbyterians, Congregationalists, Methodists, and Baptists are guilty of the same deed toward the majority of Christians?

If you allege the mariolatry, idolatry, and transubstantiation of Rome, I ask if these be not paralleled by the denial of the Divinity of Christ, and of the inspiration of the Scriptures, and of the miraculous element in them by Protestants? But you reply, I do not ask Episcopalians to exchange with all Protestants, but only with Evangelical Protestants. The Episcopalian replies in his turn, I ask you, why you do not exchange with *Romanists* who *are spiritual, converted men, swayed by the Holy Ghost in their hearts and lives?* When you press me with this exchange of pulpits, *I hold you to your principles.* Why do you not invite into your pulpits spiritual Ro-

man priests? It is too late to question the piety and unction of Xavier, Fenelon, and Kempis. The American Tract Society, I believe, some of the most Orthodox Protestants I am sure, have published parts of their works. You believe that sincere and spiritual Romanists will be saved by the blood of Christ. You believe that you will meet them in heaven. Will you not exchange pulpits with men whom you will meet in heaven? Why do you not show your love for them, by inviting men to preach for you like that Roman Missionary to the Indians, who lately died in Michigan, and who, in his devotion to the Red Man, had not lived in a ceiled house nor slept in a bed for a quarter of a century?

But farther, look at the growing infidelity of the age. Are you aware that John Stuart Mill, and others, the thinking men so called in Europe and in this country, are looking forward with entire confidence to the utter overthrow of all belief in a supernatural revelation and in the Christian's God? The "North American Review," in an elaborate article by one of its editors within twelve months, invokes the aid and quotes the language of Ruskin and Mill, to show that it is needless for a religious man to believe in a Personal God! In the last number of this same Review, the work of prospective religious reform is finished. Creed worship, ministry, all superhuman elements in religious association under the name of sacerdotalism, are abjured. The social affections are confounded with the gregarious instincts of brutes,

and discarded. The Church of the Future is not even a congregation of men, but only an aggregation of pedants; for what purpose to be aggregated, the "North American Review" does not tell. Such is the doctrine of the leading New England periodical. Are you aware of a more pregnant fact, that notwithstanding all the annual gains of the various Christian communions, proclaimed in their several statistics, the gains of infidelity on the whole population are still larger! As much as we all deplore the awful corruptions of doctrine in the Roman Church, let us see in what Protestant Evangelical Christians agree with them, with the Greek Communion, and with the Eastern Churches, in opposition to the gigantic infidelity at our very doors. The Romanists believe in common with you, in a Personal God, in the doctrine of the Trinity, in the atonement by a Divine Saviour, in the inspiration of the Scriptures, in a miraculous and historical element in Revelation, in the resurrection of the body, in the last judgment, in the sacraments of Baptism and of the Lord's Supper, and in the sacredness of the divine institution of marriage.

The exchange of pulpits then! Look at it: the Evangelical Protestant, non-Episcopal Churches represent less than fifty millions. The Episcopal Church is denounced for its narrowness, in refusing to exchange with the clergy representing these less than fifty millions. The English language is put to the test for terms strong and scathing enough to denounce

this narrowness. At the same instant the denouncers themselves utterly repudiate and reject all ecclesiastical interchange with the spiritual portion of the Roman and Greek clergy, representing two hundred and fifty millions! May we not say, —

"Mutato nomine de te fabula narratur?"

May we not mildly say in better words, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Brethren and friends, I call no man hypocrite. I put the case hypothetically. In answer to the flood of reproach most unjustly poured upon us, let him who is without offence cast the first stone! Let American common sense and warm Christian hearts say where the preponderance of exclusiveness lies, if exclusiveness there be. "Happy is he that condemneth not himself in that thing which he alloweth." But we make no charge of exclusiveness; we insinuate no such charge against our brethren outside of us. Let them call us what they will, we honor and love, we will honor and love them.

III. In conclusion, a word in regard to the attitude and temper of the Episcopal Church.

The Episcopal Church is abiding a tempest of popular displeasure just now, in regard to what a few within her walls and others, outside conscientiously I doubt not, are pleased to call a free pulpit. They claim that men are commanded by our Lord to preach the Gospel everywhere. True, but are there no limita-

tions? May Episcopalians come to Amherst, and preach in the Congregational church and Baptist and Methodist churches, without invitation? May they enter your houses and preach in them against your consent? You exclaim, "O no!" There are limitations, then, in the nature of things, to this command. BUT WHAT LIMITATIONS DID ST. PAUL PRESCRIBE TO HIMSELF IN PREACHING? The great Apostle to the Gentiles, who had the whole heathen world for his pulpit, writing to the Romans, (15th chapter, 19th and 20th verses,) says, "from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ, yea so have I strived to preach the Gospel, NOT WHERE CHRIST IS NAMED, LEST I SHOULD BUILD UPON ANOTHER MAN'S FOUNDATION." I ask if this be not conclusive as to St. Paul's rule for a free pulpit? Here is a canon, not of the Episcopal Church, but of Scripture, against preaching in the field assigned to other men. Each distinctive Protestant communion believes that the whole land is assigned to it as against other communions. But how long ago is it that there was a loud and wide complaint in the Congregational Churches in New England, against preachers who held revival meetings in parishes against the consent of the pastors and broke up churches? My Church paper this last week cites two cases in the Methodist Church within a few years, not of mild admonition, but of *suspension and expulsion* from the ministry, for violation of the Methodist discipline by preaching in another man's field. The canon of the Episcopal Church, which has

been assailed, was enacted to meet an actual case that occurred similar to the late case in New Jersey. Some law, like that prescribed by St. Paul to himself, is needed for the protection of every Church. A young British officer, just arrived in India, asked "Is it sport to hunt the tiger?" The reply was, "Yes, it is grand sport to hunt the tiger, but the sport is not so grand when the tiger hunts you!" May I not caution our non-Episcopal friends in this matter, "Take care that the tiger do not hunt you?" Your turn has been and may come again, when you will be compelled to defend St. Paul's canon against your own ministers, for preaching "*on another man's foundation.*"

And now, touching the principle of the Episcopacy underlying the theory of the Protestant Episcopal Church. She finds in Scripture that certain conditions must be complied with by herself, in order that she may fulfil the Saviour's command, to preach the Gospel in the Church of Christ. Remember it is possible to be in outward fellowship with many millions of Christians of the present day, and to be disjoined outwardly from the million on millions of the blessed of all previous ages. She does not refuse to exchange because she does not respect and love and sympathize with the good men around her, but because Episcopacy as she reads Scripture is the government appointed by the Head of the Church, and because it is a witness against the sinful dissensions of the land. Believing this, as a Protestant Church, she believes that she has a wit-

ness to bear to Evangelic truth and Apostolic order. She believes that she has a mission, in the broadest sense, to proclaim the scriptural, spiritual, historic, organic, doctrinal unity of the Body of Christ, in opposition to schism, heresy, infidelity. Have not the Methodists a mission, according as they understand Scripture, to preach the free grace of the Saviour? Have not the Baptists a mission to proclaim their tenets on Baptism? Have not the Calvinists a mission to proclaim their convictions of the sovereignty of God? Have not the Unitarians in their opinion a mission to teach the pure unity of God? Have not the Congregationalists a mission to teach and to act out the independency of the individual churches? How comes it that Episcopacy is the only ground, in this free Protestant world of ours, whereon a man may not set his foot without offence? Wherein do Episcopalians, in having a mission, differ from their brethren?

On the other hand in the memorable words of Bishop Burgess, in his exposition of our Church in the "Bibliotheca Sacra," our branch of the Church of Christ "has no distinctive scheme of doctrines, dividing it from other communions of Protestants, who adhere to the Nicene Creed and the baptism of infants. Its liberality of temper would merge all denominational distinctions in its own all-reconciling desire of fellowship. It has forsaken none, has excluded none; it is older than all, and from it all are derived."

The American Episcopal Church has not undertaken to speak authoritatively of the position of the evangelical bodies of Christians around her. It is matter of humility with her that so many Christian men, exemplary for holiness and learning, seem to her to perpetuate that defect in outward authority, which Luther and Calvin deplored and justified only on the ground of necessity. She presumes not to fault with willful sin those with whom separation has been an inheritance. She confesses the sin of the Bishops of the English Church of the last century towards the Methodists. She mantles with charitable allowance the children of the Puritans, who separated from her. While she regards the original separation of the Puritans criminal and disastrous to evangelical religion; yet she confesses that history has to record wrongs on her side. She believes that there are multitudes of true Christians, united in faith and life with Christ the vitalizing Head, who are ignorantly and unwillingly violators of the unity of Christ's Body. Nay, she denies not that God accepts their sincerity, and overrules their external defect. But this is in the hands of an Omniscient Judge, and not in those of man. The Episcopal Church, with charity in her heart, adheres to God's law, the law of his Historical Church. By this adherence she silently suggests to others a return to the visible and spiritual unity of the Church of Christ; the unity of the "One Body" and the "One Spirit." The fact that a Church in their midst, at once Protestant, Evangelic, and Catholic,

clings resolutely, perseveringly, in spite of obloquy and unpopularity, to the assertion of its polity as a great principle of Christ which it may never yield, recalls men to the study of the Normal Idea; and the multitudes once bitterly opposed to its polity and now conformed to it by the convictions of their head and heart, and ready to defend it with their lives, are proof of this.

In effect the Episcopal Church says: We stand where the Church of Christ has always stood. We love you; but we think that an ecclesiastical position like yours can be no longer justified by necessity, contrary to Christ's positive and repeated word, and in face of the recorded judgment of your own best divines. We refuse not obloquy for our endeavor to fulfill for ourselves Christ's law. We were all sailing on at the Reformation in the good old ship which had been repaired. A mutiny occurred, and a part of the company cut loose the pinnace, and got into it and sailed away. We will gladly welcome these adventurous navigators back. But must we, in order to show our love to them, leave the ship and get into the pinnace?

We doubt not that they who left, and many of their descendants, are sincere men. We profoundly honor their labors and their lives. But God always brings good out of evil; nay, we doubt not that they have, to the extent that they do right, His blessing; yet He always distinguishes between persons and systems in error. He does not annihilate the evil in politics,

philosophy, morals, or religion by the goodness of the person propagating them. The venerable Dr. Beecher used to say, that "the knife which cuts is the knife for him." This means that success is the test of truth. Brigham Young and Ignatius Loyola might both boast of "a knife that cuts."

Why should Episcopalians adhere to their unpopular creed? If they will relinquish it, they will receive the plaudits of the land. They reply, "We ought to obey God rather than man." They ought to be respected for their reply. In His own good time, God will vindicate His truth.

That time is near at hand, when this whole subject of Christ's Historical Church and Authorized Ministry will receive an attention it has never received before, beneath a whirlwind darkening the earth, and emptying its wrath in lightnings and deluge. The portentous form of Rome already looms in the air. Her invisible spider-like net-work of schools, colleges, institutions of mercy, cover the land, and promise her the easy capture of your children in her meshes! A more startling figure stands in your midst. Beneath its feet lie the Bible and belief in God. Deep of superstition is calling unto deep of unbelief. Look at the English Non-conformists. Who occupy the pulpits of Baxter and Doddridge? Look at the non-Episcopal Continental Reformers, and look at Germany and Geneva to-day! Who occupy the pulpits of Luther and Calvin? Nay, who occupy the places of the Pilgrim Fathers? Look at the Pilgrims' Church at Plymouth,

and the Pilgrims' College at Cambridge, and Pilgrim Eastern Massachusetts! Look at the severance of all ecclesiastical relations throughout the land; the deadness, the dissolute unrestraint, the god-defying sacrilege, the heart-sickening crime.

What have evangelical Christians gained by discarding Protestant Bishops? They might have stood shoulder to shoulder in one serried phalanx against Rome. They might have wrested from infidelity one of its worst weapons, had they clung to God's institution of Bishops. Behold the contrast. The American Episcopal Church, in connection with the Anglican Church, is the largest Christian communion that speaks the Anglo-Saxon tongue. The Anglican Church is belting the earth with the light of the gospel. And the vast colonial British Empire, "whose drum-beat," in the words of Webster, "keeps pace with the hours, and circles the earth with one unbroken strain of the martial airs of England," is circling the earth with the unbroken strain of a holier song "to the Lamb that was slain." The notoriety of Colenso's apostasy, and the horror which it awakens, are the witness to the fidelity of Bishops. By its strangeness, it is the proof which the exception brings to the rule: like the shadow, it shows the sun.

I have referred to the visible unity of Christ's Body, His Church. "There is one body and one spirit, even as ye are called in one hope of your calling." "One Body," therefore visible, organic; the outward distinguished from the inward, yet one.

"One spirit," therefore distinguished from the "one body;" invisible, yet animating all its parts, and uniting them all by one life and sympathy. The Saviour holds up this outward and inward oneness as the eternal standard proof of the divineness of His religion; not an ecclesiastical luxury and a dream, but a great instrument for the world's conversion. "Neither pray I for these alone, but for them also which shall believe on me, through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; *that the world may believe* that thou hast sent me. I in them, and thou in me, that they may be made perfect in one, and *that the world may know* that thou hast sent me, and hast loved them as thou hast loved me."

Men talk of unity of soul at the moment that the one body is rent into a hundred parts, and those warring unto death with each other. Inspiration, with prophetic care, rebukes this monstrous sin. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. There should be no schism in the body; but the members should have the same care one for another."

What exultation to Rome are the divisions among Protestants, and their utter obliviousness of these divine verities! What strength is supplied thereby to infidelity! Reason with an infidel. He replies to you, "When you have agreed who among fifty quarreling Christians is right, I will listen to your exposition of truth."

Why is the Normal Idea of the unity of the Church; why is the fulfillment of the Saviour's prayer, truth obsolete or defied? How by means of an inward and unseen unity can the world be made to "*believe and know*" that God sent Christ, at the moment that the Church is torn by internecine wars? Had Christians the gift to see the secrets of each other's hearts, what strifes they would behold there! FULL INWARD UNITY INVOLVES OUTWARD UNITY, NOT MERELY AS ITS COMPLEMENT, BUT AS ITS INDISPENSABLE CONDITION. The Church must be glorious without as well as within, if she would have no spot nor wrinkle. Is the character of the Christian dimmed of no holiness by his isolations and alienations from his redeemed fellow? Does he not thereby live in a cold penumbral eclipse of his Lord's face? Are not warm and heavenly fountains in his soul thereby closed? Are not bitter streams thereby fed and let loose? Where in our land is Christ's standard proof of the divineness of the Christian religion? The multitudinous and discordant Christian bodies around us talk of heresies. But *whom* do they charge with SCHISM? Is it recognized by them in theory? Is it condemned in practice by them?

On the other hand; there are multitudes in visible unity with the outward Church, all over the world, who have only a name to live; ignorant, degraded, corrupt, idolatrous, their teachers the enemies to liberty and light. Between these errors on the right and on the left the Episcopal Church endeavors to

find the golden middle path of divine truth. Ecclesiastical history, from the days of the Jews till now, teaches this one great lesson, that externals without spirituality are condemnation, and that spirituality, without the outward defences which God has provided, is exposed to corruption and death: the jewel must have the casket.

This is the holy ecclesiastical law, to maintain which the Episcopal Church has been sacrificing popularity with the world, and incurring the hostility of the men whom she honors and loves. May she ever hold in her grasp and press to her heart Truth and Love! May she, under the teachings of God the Holy Ghost, learn of her honored and beloved fellow-Christians of every name, more zeal for Christ, more love to God and man, more holiness and holy works. MAY THEY NOT LEARN SOME TRUTH, SOME MOMENTOUS TRUTH OF HER? God hasten the latter day, when the watchmen on the holy towers, all, shall see eye to eye, when Ephraim shall not envy Judah, nor Judah vex Ephraim.

I sum up all in the beautiful words of another: "May God of His mercy grant that this froward crossing world may draw to a Christian harmony; that we may have less fighting and writing about religion, and more endeavoring by all to become more religious; that so this little ark of Christ's Church may now in the cool of the evening, with a soft gale, draw homeward, and, with old Simeon embracing Christ, make ready to depart in peace." Amen.